

857 *Magdaldál*: Said of a mother who badly wants to see her absent child.

192 *Kakáboñ*: Family, parents and children.

104 *Makikóboñ*: To live together in the same house (two different families, servants of the family).

601 *Amd* or *amnd*: Father.

Ind or *inná*: Mother.

Wazí: Brother, sister. Plural: *wawázi*.

Mandkam: Oldest brother or sister (the first of all); also: parents, ancestors.

Udiyón: Youngest brother or sister (the last of all).

Ulitóg: Uncle.

Ikit: Aunt.

Kapinsón: First cousin.

Kapiduwó: Second cousin.

Kapi-ló: Third cousin (prefix *kapi* and stem *talló*, "three").

Katuxónan: Father-in-law, mother-in-law.

Manúzan: Son-in-law, daughter-in-law.

Kdyón or *katáyúg*: Brother-in-law.

Ipág: Sister-in-law.

Kabirat: The relation that exists between the husbands or wives of two brothers or sisters, or the husband of a woman and her brother's wife.

Bálo: widower, widow (mourning).

Búkud: widower, widow (after the mourning period is over).

601 Many of these terms have a very elastic meaning. *Wazí* may be either a real brother or sister, or simply any kind of relative. *Amd* and *ind* may sometimes refer to any relative whose relation is similar to that of father and mother, for instance: uncle and aunt, etc. *Kdyón* may be either a real brother-in-law or the husband of a first cousin, etc.

III. DAILY ROUTINE

512 Although the daily life of an Ineg is not regulated by the clock, there is nevertheless a certain order in the routine of his duties and occupations. The family generally rises at daybreak. An Ineg begins the day as soon as artificial light can be dispensed with, and if yams (*úbi*) or sweet potatoes (*kamusi*) are available, the women cook them on the never-absent fire, and all inmates of the house try to get their share as best they can. As soon as this informal break-

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fast is over,—or, if none of the above-named tubers are to be had, which is by far the most usual case, as soon as all limbs have been duly stretched out,—everyone turns to his occupations: the women mostly repair to their fields, and the men either go fishing or attend to some other kind of work that devolves upon them; a good many times, however, they simply do nothing.

About ten or eleven o'clock a. m., the Isneg take their first substantial meal: this has been prepared by the women, who usually come back a little earlier than the men, in case the latter have been out, and it is generally taken in common, the whole family squatting around the plates that are set out on some particular spot on the floor, not too far from the hearth. After that the men act in the same way as in the morning, while women either go back to the field or attend to the pounding of rice, the feeding of the pigs and other chores.

In the evening the second principal meal is cooked, and it is partaken of very often by the light of the flickering flames of the hearth, but never at a very late hour, as the Isneg goes to sleep almost with the chickens. When I say "goes to sleep", I do not of course mean "sleeps", as a comparatively long interval of time generally separates the two actions: this gap is filled in by story-telling and so on, while the young men roam around to see their sweethearts or to court the girls. When there is moonlight, the youngsters usually pass the first part of the night in romping and playing.

In a few families the first substantial meal is cooked and eaten in the morning, before the inmates of the house leave for their respective occupations; and then, cooked yams or sweet potatoes are occasionally partaken of at or about noon. Others again, instead of eating their first meal at home, take along some cooked provisions (*kupil*; never *bálon*, "provisions of uncooked food"), and eat them at the place of their work.

Such is the Isneg daily life under ordinary circumstances. At the time of the year devoted to the preparation of the fields (clearing the forest and burning the grasses), the men very often start early in the morning, after breakfast, and come back only in the evening, when they partake of their last meal. The women rarely fail to come back more or less early in the afternoon in order to attend to their ordinary household duties.

Whenever the men intend to leave the house very early, whether to go to the field, or to start on a journey that will last for several days, the women arise long before daybreak, at the first crowing of the

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cock, in order to prepare breakfast, which early preparation is called *magsira*.

Actually children who attend school continue to follow the general Isneg rule, and leave home early in the morning, before having taken any breakfast. As they have to wait until noon before partaking of their first meal, it is needless to say that such conditions will hardly improve the health of the next generation.

805 Divisions of day and night as known to the Isneg:

Mawarnit: Immediately before sunrise.

Pagnakdt: Morning, from sunrise till about ten o'clock a. m.

Alxaw: Day.

Xidam: Evening, from about five o'clock p. m. till darkness sets in.

Xabi: Night.

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of the girl's parents, or if he is a married man, both husband and wife remain where they are after the *lablabog* ceremony, namely in the house of the husband or in that of his parents.

C. FAMILY LIFE

It is not rare to find two or more Isneg families living in one and the same house, as these are usually very roomy. And so it may take a long time before any of the married sons attempt to live elsewhere. This is also a boon to the old people, of course, as in this way they always find a home for their old age with one of their married children.

From now on the young wife will have little time for pleasure, and, although it would be wrong to call her a slave, in our eyes at least she will be leading the life of a drudge. She will be the first to begin work and the last to finish it. Every day she will have to prepare the meals and to clean the dishes; most of her mornings, if not her entire days, will be passed in the field; and when coming back home in the afternoon, she will have to comply with her usual household duties: pound the rice or grind the corn, and feed the hogs. Most of the time she will have to nurse a baby while attending to her other work, not that the little ones come in such quick succession, as usually at least a year and a half elapses between the birth of two children, and very often one or more of them die in infancy, but because the time of nursing is not confined to the first year of her babe: even children two and three years old may be found occasionally partaking of their mother's milk and using it as a supplementary food.

The husband on the contrary will find his married life to be very little different from what he had been used to before. His life may perhaps even appear lighter to him now than it was before he contracted marriage, as he will be mostly his own master, and he will not pass so many sleepless nights as when, as a young man, he was assiduously courting the girls, a custom that plays havoc with the health of a good many Isneg boys.

1. Domestic Relationships

The Isneg husband is the head of the family, and ultimate decisions are always taken by him; nevertheless the woman is no unimportant entity in the government of the house. An Isneg man rarely transacts any important business without the consent of the women folk, and he is usually humble and obedient at the smallest hint of his